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824 192 called the small hemp, *khibajabajani*. The large pods of *legamani*, a peanut of the *masaimtiha* variety, are likened to leggings, for which they use a corruption of the Afrikaans word *kamasters*. *Khiphava-misisi* in scientific nomenclature is *Amaranthus spinous* but, for all that, it pricks the 'missus' (*hu phava misisi*). We link the sunflower with the sun, but they call it *munɔntshakhuhu*, fattener of the fowls, because the unaccountable European, instead of leaving fowls to their own devices, fattens them (*hu nɔntsha*) with its seeds. It would be tedious to give more of these interesting names. Suffice it to say that, upon whatever principle they are given, they furnish examples of close observation, of humour and poetry, and of practical sense.

824 461 In the command that the Lovedu have over the material supplied by vegetation, knowledge of the suitability of the plant to be used is by far the most impressive aspect. By contrast, preparation of the material, by seasoning or otherwise, and skilful or artistic manipulation to produce the required result lag far behind. Utility rather than artistic beauty is the main consideration; a carelessly made article, generally speaking, serves its purpose as well as one well executed. There is not much specialization and a high standard of workmanship is not aimed at; most men know what wood to select and how to make a great variety of ordinary household articles. Special skill is needed for making wooden dishes, drums, and milk pails. The most skilled work is perhaps the making of baskets (*zwiruduana*), which is done by men. This is not the place to describe the technique of the arts and crafts; all we need insist upon is the widespread knowledge of the virtues and defects of the plants that can be used.

824 178 Modern conditions have brought about a serious decline in craftsmanship and in familiarity with the vegetation. Schoolboys no longer have the extensive opportunities of learning veld-lore which herding provided. Herding is to them hardly an institutionalized induction into nature study; instead of being a part of life itself, it assumes the aspect of distasteful labour. The introduction of European articles also lessens the interest in the qualities of the vegetation. Yet these influences are in their infancy. They have made some impression upon the material elements of the culture, but they have tended to impoverish rather than to replace the old. You see petrol tins side by side with water pots, ugly sacks ousting the picturesque granaries, patched pieces of boxwood replacing reed doors, cast-off European clothes instead of graceful coverings of skin, machine-made blankets beside hand-woven grass mats, and axes and knives, no longer from the smithy, but only from the stores.

178 ●313 More serious is the threat to the traditional outlook. Christianity stresses the virtue of being different from the pagan, but the status of Europeanized Natives is precarious both in and outside the tribe, and there is no co-ordinated view of life that can successfully combat the subtle economic onslaught of European culture. And, since 1938, the legislative prohibition of cutting down trees, except after permission having been obtained and a fee paid, threatens a change of which the results cannot be foreseen. Many trees, and among them some essential for the crafts, may not be cut down at all. The inconvenience of walking

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twenty miles or more, quite apart from the fee, when wood is required for so small an article as a hoe handle, a spoon or a basket, encourages general evasion of the law. Destruction of forests is never wanton; it was necessary to relieve the pressure on the land, and to supply the needs of shelter and warmth. The arts and crafts did not lead to any significant encroachment. Blue-gum plantations can meet some needs, but not any of the specialized needs, and sun-dried bricks, already much in evidence, can extensively replace poles in building. But if we are anxious to lessen the sense of frustration, which the clash of Western culture makes inevitable, we should encourage, not destroy, the arts and crafts. Reclamation of the reserves is essential, both in our interests and in order to implement a policy of segregation, but if it is at the price of those things that give meaning to life, it might well ruin the spiritual foundation of the segregational structure.